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VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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MISCELLANEOUS.

ANNIHILATION.

*"Eye nature's walk, shoot folly as it flies,
And catch the manners, living, as they rise."*

Though various subjects in theology have attracted the attention of christian writers, I know of no subject in dispute, which involves a deeper interest than the final state of the wicked. This subject transcends every other disputed article among Christians, and "like Aaron's serpent, swallows up the rest." Some have contended that all who die impenitent, will be banished from the realms of enjoyment, and consigned to the regions of helpless, hopeless, interminable ruin. But the malevolence of this doctrine has been sensibly felt by most enlightened and pious Christians. In opposition to this repulsive doctrine, many have advanced the sentiment of Universal Restoration. Others there are, who have rejected the doctrine of endless misery, and not being prepared to embrace Universal Salvation, have adopted the doctrine of the annihilation of the wicked. This sentiment has had several able advocates in Europe, and is probably becoming popular among the Unitarians in New England. Dr. Bancroft of Worcester has advanced and defended the doctrine of Annihilation in a volume of Sermons, published two years ago. The Dr's work being before the public, is a suitable subject for animadversion.

With all suitable deference to the standing and talents of Dr. B. I will offer a few remarks upon the subject. This I do with the more pleasure, as the Dr. has exhibited the whole strength of the subject. He tells us himself that he has given a compressed view of the arguments of several English divines of great ability.*—Dr. B. objects to the doctrine of endless misery on the ground that it impeaches the character of God. But if endless misery impeaches divine goodness, annihilation does divine wisdom. It supposes that God created intelligent beings, and endowed them with capacities capable of endless improvement and endless happiness, but at last was under the necessity of striking them out of existence as so many

incurables. And does not this impeach the wisdom of God? Does it not either imply that he was unwise in giving them such capacities at first, or that he was unwise in extinguishing them at last? It is as difficult to reconcile annihilation with the wisdom, as endless misery with the goodness of God. But annihilation impeaches the goodness of God as well as his wisdom. Dr. B. will certainly admit that the saints will enjoy endless happiness. Those who are annihilated then, will be deprived of endless happiness, that is, of an endless and infinite good. Now on the Dr's system, is it not cruel and unjust in God to deprive his creatures of an infinite good, especially as he contends that sin is only a finite evil? Annihilation is founded on principles purely vindictive. If men are punished for a limited period, and this punishment is not designed to reform them, the punishment is cruel and vindictive. It rests upon the same foundation as endless misery. The Dr's views, therefore, are the same in principle, with those he opposes, and cannot be any better reconciled with the divine character. If a limited vindictive punishment can be reconciled with the character of Deity, then an endless punishment founded on the same principle can be thus reconciled. The Dr. maintains that endless misery is dishonourable to God, and as annihilation is the same in principle, that also must be dishonourable to the divine Being. Thus does annihilation oppose the wisdom and goodness of the Almighty.

But the whole strength of the doctrine of annihilation rests upon a few scripture expressions; such as *death, destruction, burned up, perish, corruption, &c.* If these terms are not used in a sense strictly literal, Dr. B. acknowledges that annihilation is not supported by scripture. The fact that annihilation rests only upon a few disputed words, is a strong, presumptive argument against its truth; for it is unreasonable to suppose that God would leave such an important truth supported only by doubtful evidence. As much stress is laid upon these terms, I will give them a brief examination.

1. We will inquire into the meaning of the words, *death, die, &c.* "The soul that sinneth, it shall die." "The wages of sin is death." These texts are both quoted by Dr. B. to prove extinction of being. But a moments reflection will convince any person of discernment, that they yield him no assistance. "The soul that sinneth, it shall die." This language is general; it does not apply to any particular person, but ex-

presses a principle which holds good in all cases. Every soul or person whatever, who commits sin, shall experience this *death*. Does this passage mean annihilation? If so, every individual of Adam's race will cease to be; for "all have sinned, and come short of the glory of God." The other text is equally foreign to his purpose. "The wages of sin is death; but the gift of God is eternal life." Now as all have sinned, it is clear from this passage, that all will receive the wages of sin, which is *death*. But death here cannot mean annihilation, because none will acknowledge that *all* will be annihilated. If all are to be struck out of existence, I demand, who will receive the gift of God, which is life eternal? Now these texts, instead of supporting Dr. B's sentiment, go directly to oppose it; for they plainly show that the word, *death*, signifies nothing more than punishment or misery. 'Tis true the Dr. makes a distinction between this world and the next. He appears to admit that these words may be used to signify misery in this state; but in the future he thinks they must mean annihilation. But this arbitrary distinction will not benefit him, in the least. In both the passages on which I have been remarking, it is expressly said that the sinner shall *die*. This death is mentioned as the *whole* punishment; and death in these passages must have one meaning only. It must mean annihilation, or something else. If it means annihilation, it proves, as we have already seen, vastly too much, and of course proves nothing; and if it means something else, it is totally foreign to his purpose. Dr. B. has no warrant to make the same word, in the same passage, mean sometimes misery, and sometimes annihilation, as best answers his purpose. And unless he pursues this course he can never prove his favorite doctrine from these passages.

It is demonstrably evident that the word *death* frequently signifies trouble or misery in the scriptures. When Pharaoh desired to be relieved from the plague of the locust, he besought Moses to deliver him from this *death*. St Paul in enumerating the sufferings to which he had been exposed, said he had been oft in *deaths*. But did Pharaoh entreat Moses to take annihilation from him, or did Paul mean that he had been often annihilated? St. Paul uses the terms, *death, die, &c.* in many instances, where to understand them to mean annihilation, would make jargon of the passage. Thus he saith, "You hath he quickened, who were *dead* in trespasses and sins." "She that liveth in pleasure, is *dead*, while she liveth." Jesus to

*See Bancroft's Sermons, p. 407.

†Sermons, p. 386.

the church of Sardis says, "thou livest, and art dead." Death in these scriptures cannot mean annihilation, but punishment, trouble or misery. The same may be said of the expression, "second death." The simple phrase, *second death*, implies that it cannot mean annihilation, for no one will pretend that people will be *twice* annihilated. The second death is explained to signify the lake of fire and brimstone. Now we are told that certain characters will be cast into this lake of fire, and will be *tormented* there, but not annihilated. The second death, therefore, like the first, does not mean annihilation, but trouble, punishment or misery. Many other passages might be cited to establish this point, but it is thought unnecessary.

Dr. B. alludes to the old argument drawn from analogy, to prove the annihilation of the wicked. It is said that human governments inflict death upon criminals, not to reform them, but to put them out of existence. They are put to death as incurables. But this analogy between human and the divine government will not hold good, unless we admit that the divine government is no more perfect than human governments are. What good earthly monarch would put his subjects to death, if he could easily reform them, and convert them to faithful subjects? But this argument from the analogy of human governments, if admitted, would prove too much. Human governments sometimes put men to death unjustly, and if we admit the argument, we must conclude that God will punish his creatures unjustly.

2. We will endeavor to ascertain the import of the words, *destroy*, *destruction*, &c. The Lord addressing his people by the mouth of his prophet, says, "O, Israel, thou hast *destroyed* thyself; but in me is thy help." Hos. xiii. 9. If *destroy* means annihilation, how could Israel have help afterwards? Again, he says, "My people are *destroyed*, for lack of knowledge." Hos. iv. 6. Here we learn that the term *destroy*, does not mean annihilation, but trouble or misery. Israel were *destroyed* by ignorance, that is, were involved in trouble and perplexity. David addressing the Almighty says, "Thou turnest man to *destruction*; and sayest, return, ye children of men." Ps. xc. 3. Destruction cannot mean annihilation in this passage, for after men are *destroyed*, they are commanded to return to God. Again, the Psalmist says, God redeems our lives from *destruction*. Ps. ciii. 4. Will Dr. B. admit those who are annihilated, will again be brought into being? These passages are sufficient to fix the significance of *destroy*. It certainly cannot signify annihilation; consequently the sentiment of Dr. B. can have no support from this term.

3. The word *perish* is sometimes thought to favor annihilation. But the fact that this word is applied to the righteous as well as to the wicked, destroys the argument in fa-

vor of annihilation. The wise man says, "there is a just man that *perisheth* in his righteousness." Eccl. vii. 15. The prophet says, "the righteous *perish*, and no man layeth it to heart." Isa. lvii. 1. Here *perish* is applied to the righteous, and none will pretend that they are annihilated.

4. We will endeavour to ascertain the meaning of the expressions, "burned up," &c. Under this head I shall notice only one passage, which being the strongest, will supercede the necessity of remarking upon others. Malachi says, "the day cometh which shall burn the wicked up; it shall leave them neither root nor branch."—Mal. iv.

1. Although I am well persuaded that this passage has a local application I will wave the argument I might draw from hence and proceed to show, that, let it apply to whom it may, it gives no support to the scheme I am opposing. By the immediate connexion we learn that the passage does not countenance annihilation. If the wicked are annihilated, they cease to be. They are nothing, and of course can be in no place. But the prophet after the wicked are said to be burned up, says, that the righteous shall tread them down, and they shall be as ashes under the foot of the righteous. Verse 3. It is evident, therefore, that the wicked are not annihilated, for if they were not in existence, they could not be under the feet of the righteous.

The nature and design of this fire is described in the preceding chapter. The prophet says, that Christ whose coming is here spoken of, "is like a refiner's fire, and fuller's soap, and he shall sit as a refiner and purifier of silver, and shall purify the sons of Levi, and purge them as gold and silver, that they may offer to the Lord an offering in righteousness." By this passage we learn that this fire which is to burn up the wicked, instead of annihilating the unrighteous, is to purify and save them.

5. Dr. B. attempts to prove his scheme from the word, *corruption*. St. Paul to the Romans says, the whole creation shall be delivered from the bondage of *corruption* into the glorious liberty of the children of God." Upon this passage I will only remark, that if corruption does not signify annihilation in the passage, it cannot favor Dr. B. and if it does mean annihilation, the wicked will not always be under its power as the Dr. supposes, for the whole creation will be delivered from it. I have now noticed the principal passages alleged by Dr. B. in support of his hypothesis, and I trust it has been shown that they yield no assistance to that doctrine.

But there are other difficulties which lie at the bottom of his theory. If all who die impenitent, are to be annihilated there can be no degrees of punishment, which is directly opposed to the scripture account of retribution. Dr. B. has anticipated this objection, and attempted to remove it by saying, that men may be punished with differ-

ent degrees of pain before they are annihilated. But this is only contradicting what he has said elsewhere. Those scriptures which he has cited to prove annihilation, represent *death*, *destruction*, &c. as the whole punishment. They do not say the soul that sinneth shall be punished for a season, and then shall die. They represent this death as the whole punishment, or the full wages of sin. But according to Dr. B. this death, or annihilation as he understands it, is only a small part of the punishment. Those who have committed the smallest sin, and die impenitent, will, on his system, be annihilated. Annihilation then is the punishment due to the smallest sin. If a person commit ten thousand crimes, he will be punished with suffering or misery for all his offences but one, or till his guilt is reduced to a level with the smallest sin. Annihilation, therefore, instead of being the punishment due to the impenitent, is only a very small part of that punishment; it is only the punishment due to one sin and that the least. The Dr. is driven to this perplexity to meet this objection, and this is tacitly giving up his system. Let him cease then to contend that annihilation is the punishment due to the unrepentant, when according to his own acknowledgment, it is only a very small part of it.

There are expressions in the scriptures, which seem to express cessation of being, as strongly at least as any term Dr. B. has quoted, and still all will allow that they do not mean annihilation. Thus it is said, "Enoch walked with God, and was not, for God took him." In this passage, the expression, *was not*, is more expressive of extinction of being, than the terms *death*, *destruction*, &c. and yet no one ever thought of interpreting it to mean annihilation.

The wicked must either be *endlessly punished*, *annihilated* or *restored*. To prove one of these doctrines true, is to prove both of the others false. Now we have numerous passages which assert that all the nations, the families, and the kindreds of the earth shall be blessed in Christ; that all nations shall worship before God; that all flesh shall see his glory and salvation; that every knee shall bow, and every tongue confess the Lord; that all things shall be gathered together in Christ; that the whole creation shall be delivered from corruption; that sin, and even death, the last enemy, shall be destroyed; that God shall be all in all; that as many as die in Adam, shall be made alive by Christ; that every creature in heaven, on earth, and under the earth shall ascribe praise to God; that the Lord will not contend for ever, cast off for ever, or be always wroth, for he is the Saviour of all men, especially of those that believe. These passages and all others which go to prove the "restitution of all things," are so many direct proofs that the wicked will not be annihilated.

But after all Dr. B. has said in favor of

annihilation, it is difficult to tell what his views are upon the subject. At one time,* he insists that it would be dishonorable in God to threaten a punishment, and not inflict it. He maintains that annihilation is threatened upon the wicked, and the veracity of God is pledged to execute it. At another time,† he tells us that Adam was threatened with annihilation in case of transgression, but that all men are redeemed from it by Jesus Christ. What our author means to convey by this, I am unable to determine. If he means that Christ has redeemed all men from that very annihilation, which, he thinks, is now threatened upon the wicked, then it is certain they will not suffer it, as he frequently asserts. But if he means that all men were threatened with annihilation for the sin of Adam, but have been redeemed from it by Jesus Christ, then he must admit a transfer of guilt, and according to his own assertion, the veracity of God is impeached; and I may add his own system is rendered extremely doubtful, for if men have been redeemed from annihilation *once*, when it was justly their due, they may be again, and thus his whole scheme is based upon contingency.

I have now closed what I had to offer upon Dr. B's defence of annihilation. Though I admire the candor and christian temper which the Dr. maintains throughout his treatise, I cannot but regard his reasoning in defence of annihilation as inconclusive. In writing these remarks, I have endeavored to avoid whatever would be considered unfair or personal. I now submit to the public, hoping they may promote the interest of truth.—*U. Magazine.*

*pp. 389, 390. †pp. 416, 417.

THE TEST OF RELIGION.

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." Mat. vii. 25.

We are solemnly reminded by the concluding part of our Saviour's Sermon on the Mount, that the religion which he taught, is productive of "good works." A mere profession of Christianity, without an experimental knowledge of its moral requirements and a willingness to observe and practice them, is of little consequence: nay, it is calculated to deceive the professor, or prove him a real hypocrite.

The text before us, may be understood as a parable or comparison.

1. As an "house" or dwelling place is designed for the convenience of its occupants, so is the christian religion happily calculated to bless and accommodate those, who heartily espouse it. The faith, and hope, and charity of the christian, as really rest on JESUS CHRIST, as a building does on its foundation. Christ is "the end of the law for righteousness, to every one who believeth." He is "the resurrection and the life." To preach

"Jesus and the resurrection," implies something *more*, than to hold him up, as a perfect moral example; for, he is emphatically "the Saviour of the world." But there are some, of all denominations, we have reason to apprehend, not even excepting *Universalists*, whose profession of faith in Christ, is merely *nominal*; who do not know the worth and preciousness of his doctrine. For, those *only*, who "hear his sayings and do them," can enter into, and enjoy, the spirit of his religion. And an heartfelt, genuine faith in the Saviour, as "that Spiritual Rock," on which are grounded our dearest interests, and from which flow our sweetest joys is most conducive to practical piety.

2. The difference between a *genuine*, and a *spurious* profession of religion, may be ascertained, not only by the fruits which are immediately produced, but by an examination into the condition of the professor, under various circumstances: especially, in seasons of affliction and trial.—If we understand the descending "rains" to represent the afflictions and judgments which visit the people, the comparison will not be inappropriate. For, while the nominal, immoral professor is exposed to the severity of the pelting storm, the experimental believer has a covert to which he can resort. To him, Jesus is "as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."

Or, if "the rains" which "descended" are supposed to represent the severe reproofs and denunciations, which stand forth in the divine record, and are proclaimed by the ministers of truth, against the *habitually ungodly*, the analogy will be equally striking. The servant of God, having accustomed himself to an upright, honest, virtuous, and temperate course of life, will feel composed and tranquil, as it respects himself, while the tempest of merited rebukes is beating upon those of different characters and habits. The *one* is enjoying the approbation of a conscience void of offence; but the *other* is painfully writhing in shame and confusion of face.—These are stubborn facts, which speak to the hearts and consciences of every candid reader.

3. Though all men are changeable, and liable to alter their opinions, in matters of religion as well as other things, and are not, for a mere change of belief, to be treated with rudeness or disrespect, still, there are cases, in which the pretended change, exposes the insincerity and hollowness of the former profession. Such instances occur, when people cannot endure opposition and contradiction from their enemies. The "floods" of opposition wash away the foundation of "sand," on which they have built the "house" of their religion. Instead of examining the divine testimony, like the "noble Bereans, to see whether these things are so," they have been satisfied

with the mere *name* of some particular doctrine. They have rested their hopes on an *Ism*, instead of believing and hoping in CHRIST; and, be it remembered, that, where people look no deeper than to behold the *name* of a system, that of "*Universalism*" is no better, than those, by which other systems are known. Hence it is, that this description of professors are frequently made to renounce a doctrine, in which they never, in reality believed. And I appeal to the sober judgment of all, whether these renunciations, in *nine* cases out of *ten*, do not take place among those who were a constant dishonour to the order, whose sentiments they professed.

4. But we are also informed that "the winds blew and beat upon that house, and it fell not, for it was founded upon a rock."

"The winds" must be understood *figuratively*, as representing false doctrines. St. Paul exhorted the *Ephesians* "to be no more children, tossed to and fro and carried about by every wind of doctrine." Now it should be observed, that, *all partial doctrines* are opposed to the Universal Grace of God. We do not say that all the advocates for these different doctrines, however false they may be in theory, are wicked men, or are, from any sinister motives, opposed to the truth; but we simply declare the fact, that they form a common union to oppose the benevolent system, which embraces *them*, as well as all other men, in the arms of its kindness.

The doctrines taught by Predestinarians, or Calvinists in general, may be compared with what Geographers call "periodical winds;" which blow one half the time in one direction, and the other half in the opposite direction. So it is with the preachers of partial election and reprobation.—They preach Calvinism one half the day, and Arminianism the other. They blow out a doctrine, which carries all the *elect* to heaven, and all the *reprobates* to hell. These doctrines, by shifting or changing their direction, produce effects, resembling the hurricanes which are occasioned by the shifting of the monsoons or periodical winds; for they excite the most alarming fears in the *elect*, (who were foreordained to eternal life,) lest they should be finally lost. These men throw a whole town or country into tumult and commotion, by contradicting their own system, and maintaining that those whom God determined for salvation, are in danger of being cast into hell; and that the *reprobates* who were pre-declared to final misery, may repent and go to heaven, contrary to Jehovah's decree!! And since the above named preaching has become a *trade*, by which men fare sumptuously every day, and yet, in many instances become wealthy, we discover no impropriety in calling such doctrines, "the shifting trade winds" of the church.

But there are "variable winds," which are subject to no regularity of duration or

to change. Such are the doctrines of various denominations, who either are without any definable system of doctrine, or do not adhere to any. They preach a little of every thing ; a compound of bread and meat, and milk, and water ; some law, and some gospel ; a part grace, and a part works ; at one moment, that you can-not do any thing whatever towards your eternal salvation, and at the next, that unless you do all which God has commanded, you will be destroyed or damned forever ; for, say they, we must all be judged and rewarded, in eternity, according to our works on earth. If these are not variable winds, what are they ? No matter by whom they are put in motion ; whether by Methodists, Free-willers, Christian Baptists, Free Thinkers, or whatever name people may assume. If they preach such contradictions, their doctrines are variable, and as such, opposed to the doctrine of Christ, which like the constant wind, always moves in one direction—from earth towards heaven. It is evident that these variable breezes move the light objects first ; but are not likely to demolish the system of doctrine, which is established on Jesus, the rock of ages. Or, they unite with "the rains" and "the floods," and assist in detecting hypocritical professors, by bringing down the house, which was not constructed of the durable materials of a Saviour's doctrine ; but composed of mere pretensions, and founded on a sandy—*ism*. By the influence of these doctrines we see the house of the foolish professor "fall"—not that he may finally perish, but be made holy by the wonder-working power of God. Nor have we reason to doubt, that God super-directs all these occurrences for the production of benevolent ends. To conclude. We profess to be impartial in principles of doctrine ; and are not these remarks strictly impartial. We have laid the axe at the root of the tree, and condemned the insincerity and wickedness of some professed Universalists, and the erroneous practices of other denominations. If others have cause of complaint, our own Order has much greater cause ; for, it is customary, in these days, for preachers to be less severe upon their own, than other denominations. Let him that readeth understand ; and OBEY GOD.

Chr. Intelligencer.

Illustrations of Lying, in all its Branches. By AMELIA OPIE.

This is a book, that we fear few of us can look in the face without blushing. Mrs. Opie is a moralist of the most unsparing veracity. She has no idea of letting things pass because they are small ; or winking at sins because they are little, nor is she willing that they should be called by any but their right names. A good name to a bad thing, is like a good coat on the back of a blackguard,—a passport to better company than any to which he has a right. Mrs.

Opie, accordingly, does not talk of fibbing, and quizzing, and shamming, and telling untruths, and saying the thing one ought not : she speaks outright of lies and lying, and reprobates the whole tribe, white lies and all.

There is one class of lies, which we are a little surprised did not attract a larger share of Mrs. Opie's attention—lies told by parents to their children. We believe that the slight regard in which strict truth is held among mankind, is principally owing to the lies which are told to children by their parents during the few first years of their lives. Many persons who have a great abhorrence of lying, and whip their children if they detect them in it, yet make no scruple of telling and acting to them the most atrocious falsehoods. With many, the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their amusements, cheated in their food, cheated in their dress. Lies are told them to get them to do any thing which is disagreeable. If a child is to take physic, the mother tells him she has something good for him to drink ; if recusant, she says she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind, each of which may deceive once, and answer the present purpose, but will invariably fail afterwards. Parents are too apt to endeavor to pacify their children by making promises they never intend to perform. If they wish, for instance, to take away some eatable which they fear will be injurious, they reconcile them by the promise of a ride, or a walk, or something else which will please them, but without any intention of gratifying them. This is lying, downright lying. People think nothing of breaking their promises to children, if the performance be not perfectly convenient.—But they are the last persons to whom promises should be broken, because, they cannot comprehend the reason, if there be one, why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience, and even when inadvertently made. For the child's moral habit is of infinitely more consequence than any such inconvenience can be to the parent.—*U. S. Review and Literary Gaz.*

OUR CHILDREN.

Parents I exhort you to love your children. Make them as happy as is consistent with innocence. Remember that the periods of childhood and youth soon pass away ; and that they ought not to be deprived of any satisfactions which of right belong to them. Let your government be mild and equitable. Provoke not your children to anger, lest they be discouraged. Irritate not their tempers with severity ; torture not their hearts with cruelty. The love of power is so natural to man, that even parents

are in danger of displaying too much in the management of their children, and of exacting from them too slavish a submission. The wills of children should be regulated, but not broken. Be careful, therefore, whilst you aim to make them modest and obedient, that you do not render them diffident and servile ; that you do not stifle manliness of sentiment, and heroism of conduct ; that you do not disqualify them from serving their country as seamen and soldiers, as statesmen and orators. But in avoiding this extreme, guard at the same time against an excessive indulgence, an error which is equally pernicious. Do not for the sake of gratifying them in a present moment, lay up for them many future years of bitter repentance.

Though the minds of children may be innocent, yet they are not previous to instruction, positively virtuous. They are a soil where every kind of seed will vegetate. Now the air is filled with the seeds of vice ; pluck up, therefore, the weeds of evil as soon as they appear ; be constantly employed in cultivating the manners, the understandings, and the hearts of your offspring. Let the hours which are not spent in the schools of judicious and enlightened preceptors, be passed under your own eyes. Let not your children be educated in the street, where they will be in constant danger of learning impure and profane language, and of becoming rude, mischievous and quarrelsome.

In fine, bring up your children in the nurture and admonition of the Lord ; make them pious christians and good men. Remember that you are entrusted with an important charge, and that the welfare of your country depends on your domestic discipline ; for the best and wisest laws will avail little in a country where family government is generally neglected.

On the other hand, children ought to love, obey and honour their parents. Let your mother, in particular, who, in your tender years, has the more immediate charge of you, be on earth the most sacred object of your affections. Let her be your first friend and chief confidant. Conceal nothing from her, but make her acquainted with the company which you keep, the books which you read, and even the faults which you commit! Happy is the son, and particularly happy is the daughter, who are not afraid to communicate to their mother their most secret thoughts. Whilst they remain thus artless and disguised, they are free from danger. Children, obey your parents in your youth, but when you are no longer under their care, let not your reverence abate. If by the providence of God you should rise above them in the world, grow not ashamed of them. While they are bending under the infirmities of old age, still continue to treat them with respect, as well as affection.

PROVIDENCE,

SATURDAY, DECEMBER 16, 1826.

"Earnestly contend for the faith."

☞ *The Editor being absent the last week, this Number has been made up by the Publisher.*

FOR THE TELESCOPE AND MISCELLANY.

An examination of facts, relating to the controversy between the EDITOR of the CHRISTIAN INTELLIGENCER and the late EDITOR of the TELESCOPE AND MISCELLANY.

(CONTINUED FROM PAGE 107.)

The remarks of Mr. Streeter, to which we would now invite the attention of the reader, were published in the *Intelligencer* Sept. 16, under the head of *Christian Telescope*. The expressions made use by him, at this time, we shall now attempt briefly to notice, and 1st. The charge, that in his opinion, the *Telescope* is not "edited by an association of Gentlemen." What was the real meaning of Mr. S. when he penned this sentence, we are as ignorant as our readers, but when the paragraph was first read by us, we considered his meaning this,—the *Telescope* is not edited by *Gentlemen*. This conclusion, we derived, principally, from the particular manner in which the sentence was put in type, the word *Gentlemen*, being printed in Italics, denoting, that, to be the emphatic word in the sentence. Such being his meaning, how could we possibly view it in any other light, than a direct slander upon our characters? Such we considered it, and as such treated it. If we have wronged him, in this instance, he must not lay the sin to our charge, as the sentence was of his own making, for which we are in no way answerable.

II. His charge that we have endeavored to keep the true statement of facts, from the knowledge of our readers. But will Mr. S. point out the portion of truth, which we have concealed? He tells us, to be sure, that his rejected communication, was calculated to remove wrong impressions from the mind of the public; as it denied that Theophilanthropist, had "aimed a deadly blow at the system of divine revelation," and assured the public that T. did not mean to oppose, &c. but, simply, disagreed with some others, as to the meaning of divine inspiration. His communication we did conceal from the eyes of the public, but we have yet to learn, that we kept them from a knowledge of the facts, by so doing; and 1st, because we doubt extremely whether any person, would have been able to have gleaned the facts stated by Mr. S. for the communication, encumbered as it was by such a host of abusive epithets, &c. 2. Were even that possible, as we conceive, it would have answered no good purpose, as it is to be presumed the Editors, and the public, were as capable of putting a

proper construction on T's language, as Mr. S. himself, his denial therefore, (admitting that T. did aim a deadly blow, &c.) could only be viewed by the reader, as a tacit participation in the error, charged upon T. and if T. did not aim, &c. Mr. S's denial of the fact, was of no consequence whatever, as it is to be presumed that T. was capable of correcting the error, without the aid of Mr. S. But has T. ever done this? No! But his neglect so to do, carries the conviction, that the charge was a true one.

III. He asks, "might we not hope that the publication of the reply, would be for the [their] interest in another respect, by showing them, that civilization should precede revelation! Or, that newspaper scribbles should be governed by the rules of common civility." This mighty sentence may be fairly embraced in the following: 1. The Editors of the *Telescope* are no *Gentlemen*, but mere newspaper scribbles. 2. They are ignorant of the respect due to my character, and have the arrogance to treat me as their equal. These charges deserve no comment, the first being abuse in plain language, and the second betraying the marked language of egotism. As such they were treated, and as such they will ever be treated.

IV. He notices our 2 reasons for not inserting his communication; we give it in his own words as follows, "It is, that the Editor, (*Our humble self*), wrote without a moment's reflection; and that after a little consideration, we should look up and bless our stars; that our &c. guardian friends, did not expose us to public ridicule." This we must say is a true statement of the case, as to save him from ridicule, was our professed object. If he had continued passive under our guardianship, perhaps he might have saved himself from the after difficulties, in which he is involved. As it is, we should think he might in gratitude for our services, have treated us rather more politely, but as what is passed cannot be recalled, we shall content ourselves, if he will but choose some other guardian for the future, as we like neither the *trust* nor the *ward*.

V. & last, His charge that "the Editors of the *Telescope* are merely nominal, and that the paper is conducted mainly by an inexperienced, beardless youth." This is the capstone of the whole piece! Where did Mr. S. derive this information? Ans. From his mere suspicions. Yes! and Mr. S. hesitates not to charge (not the Editors but) the publisher, who never injured him, with practising deceit upon his readers, by pretending that his paper was edited by an association of gentlemen, when in fact it was conducted by a beardless, inexperienced youth. Mr. S. may well "thank his stars" that he is not called upon by the publisher to answer for his base attempt to injure him, at the bar of his country.

We have now given the sum and substance of this article, and we leave the reader to

judge by whom the first attack was made and whether any thing had previously transpired to warrant the publication by Mr. S. of such scandalous remarks.

This piece was followed, on our part by an article headed *Christian Intelligencer*, (See No. 7, page 54) which it would be useless here to copy, as it may be easily referred to. Suffice it to say, we treated Mr. S. as we thought he deserved, giving at the same time a plain statement of our reasons, for rejecting his communication. We have nothing to regret of what we then said, but still believe that he was treated as he deserved, in reply to his unprovoked attack upon us

ORIGEN.

(TO BE CONTINUED.)

FOR THE TELESCOPE AND MISCELLANY.

"I AM HOLIER THAN THOU."

"What then, are we better than they?"

Romans iii. 9.

In the writings of that eminent apostle and former persecutor, St. Paul, there is a more luminous display of the doctrines and duties to be believed and practised, and which he says he was taught by the revelation of Jesus Christ, than by any other writer in the New Testament; and one of the doctrines which appears to be the most clear, and it would seem the most undeniable, is that of universal and impartial grace, yet how often is it that professed christians make an attempt to do away the plain and simple statements of this apostle of our Lord; that they should in some small degree satisfy themselves is not strange, for they have the example of the Pharisees in our Saviour's time, which is very ancient authority; they pride themselves much in our day on their own obedience, on their own piety and holiness, and vainly imagine that this secures to them the favour of Jehovah. The reader cannot possibly discover any difference of consequence between the Pharisees of old and a large body of professing christians in our day, if he will studiously examine the declarations of our Saviour and other writers of the New Testament, and diligently observe the faith and practice of many of our brethren. The apostle Paul, in the 3d chap. of his Epistle to the Romans, cannot be misunderstood. His language is so plain, positive and definite, that the doctrine of salvation by works is clearly and totally discarded, and were it not for *spiritual pride*, the idea would not exist in the mind of a single human being who believes the scriptures to be a sufficient rule of faith and practice; and I would particularly invite all such to an attentive and careful perusal of all the writings of St. Paul, and in a particular manner his Epistle to the Romans. In the 3d verse of 3d chap. the apostle, speaking of the Jews, says, "For what if some did not believe; shall their unbelief make the faith of God without effect?" It will be perceived by the reader that this is a question, and

the very next words are, "God forbid: yea, let God be true, but every man a liar; as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged." It appears to me impossible that such language should be misunderstood. But what is to be understood by the faith of God? Can the Supreme, self-existent and eternal Jehovah believe any thing? We cannot suppose it possible that a being infinite in wisdom, knowledge and power, can believe; then the declaration *faith of God*, must be his eternal and immutable promise. In the 16th verse of the 4th chap. of this epistle are the following words: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."

The reader is now called to an examination of the 9th and 10th verses of the 3d chap. What then, *are we better than they?* (the Jews.) No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no, not one:—"And for a picture of mankind universally a number of the succeeding verses may be read, the reader is also requested to read to the end of the 5th chap.

How and why is it, that there are so many of our race who are continually saying by their conduct, *I am holier than thou, stand by.* What do they more than others? do they practice more *humility*, which they all say is a great christian virtue, if not the greatest? Is the *law of kindness* more on their tongues than on others? Is *mercy*, the darling attribute of the great Divinity, practiced by them alone? Are they *more just* than their neighbours? Even if these questions could in truth be all answered in the affirmative, does it become a disciple of Christ to boast of his goodness and attempt to make it out that mankind, on account of their vileness can never be saved and brought to the knowledge of the truth, when in fact some of these very persons, have been as bad in *their lives*, as those they choose to denominate "the wicked." In conversation it has frequently been said to me, by members of churches where the orthodox doctrine of endless misery is pretended to be believed, "I could willingly admit the truth of universal grace, if it was not for such and such characters, who are so vile and wicked. Well we will give you a criterion: *look into your own hearts, and to the actions of your own lives*, and see if there is any thing by which to claim an eternity of happiness; and then frankly acknowledge, that if you are ever brought to a state of unsullied felicity, it will be by *grace alone*, and you will be able to discover how all mankind may be saved; and above all do not any longer take the examples of the Pharisees of old to pattern after; for you must be fully satisfied it does not become a

professed disciple of the meek and lowly Saviour, to be continually boasting of his or her goodness. BEREAN.

FOR THE TELESCOPE AND MISCELLANY.

BAPTIST STATE CONVENTION.

At the last session of the General Assembly a charter was granted to the Baptist State Convention, to hold funds to the amount of \$ 50,000, for *Missionary and Education* purposes. I was present when the petition for this charter was read, and I must say that I did not think there was a body of men, in the State founded by *Roger Williams*, who would ask for such a charter, and my fears were excited least the Assembly should appoint a committee on the subject, who would report favourably; but when Messrs. Earle and Tillinghast, (our new representatives) were named for this committee and were appointed, my fears all vanished, and I rested perfectly satisfied, until their report was made; which was in favour of granting the prayer of the petition. The members of our State Legislature appear to me not to understand the purposes and objects of such institutions; and as it was the first request of the kind which I believe has ever come before them, one would have thought more deliberation should have marked the proceedings of the Assembly on the subject. Mr. Hazard, of Newport, made a remark which was calculated to produce a discussion on the merits of the petition, but little or nothing was said, of course the charter was granted. Subsequently, and during the session, Mr. Hazard moved to refer to a select committee the expediency of revising and amending the 27th section of the Tax Act. Under this clause he believed a great deal of property was sheltered unfairly which was not devoted to the purposes implied. A committee was raised for this purpose to report at the next session. Our legislators cannot be too cautious in acting on petitions for charters, *professedly* for religious purposes, for it is undoubtedly the case that the principal object of many sects is to aggrandise themselves, more than to promulgate the mild and peaceable religion of the Saviour of the world, and if our Legislators really wish to benefit the whole community, let them establish *Free Schools* throughout the State.

I am not opposed to a suitable protection to all denominations among us, but I cannot see the propriety of establishing *Missionary* and sectarian *Education* societies by law, and I well remember, some years since a certain society introduced a charter into the Assembly containing their peculiar *articles of faith*; and Mr. Bull, then a member from Newport, was of opinion they ought to apply to the Pope of Rome, and not to our Assembly, to grant them such a charter; and they could not obtain what they asked for. I should be as willing the Baptists should have such a charter as any other denomina-

tion, and any other as the Baptists. In granting this charter the Assembly have opened a door for the application of all other denominations; and as money is power, they should be cautious how they give any religious body the power of holding more than may be absolutely necessary for the support of public worship.

A RHODE-ISLANDER.

ORIGINAL ANECDOTE.

A pious old lady not long since, in conversation with others, all opposers of God's Universal Grace, observed that "for her part she did not think the Universalist sentiments were so bad as many thought they were, now" says she, "there's the *Lancasterian* Universalists, I've no objection to them." The good old lady no doubt referred to those who adopted the peculiar views of the venerated Winchester. It may however, be said of her, she "is not far from the kingdom of heaven."

ADDRESS.

FROM THE CHRISTIAN INTELLIGENCER.

An Address to the Members of Universalist Societies.

BRETHREN.—I feel it my duty to address you on a subject, which I trust will be interesting to all your hearts. It is a subject that has not been particularly considered in any publication, to which I am a subscriber; and I am apprehensive it has not been, by any one, devoted to the Abrahamic faith. Hence I may write, without being suspected of *plagiarism*; and without the mortification of seeing my original productions, employed by many, as mere *extracts* from old authors.

And furthermore: should any thing appear in my address, which may savour of improper interference with the concerns of others, I wish not to have such improprieties charged to any one's account, but my own. With these preliminaries I will proceed to the execution of my design, with the hope of being intelligible, without being offensive.

My subject, Brethren, relates to the course which should be pursued by Universalist Societies, in order to accelerate the influence and usefulness of the Gospel Ministry. The duties of Christian ministers have been frequently defined and enforced. That societies should be organized and continued in operation—that the members should adorn their profession by amiable lives and conversation—that a regular and suitable support should be given to the preached word, &c. are positions, too undeniable and well sustained, to require a moment's discussion. Still there is an evident deficiency in the plans and practices of our societies, in relation to rendering the ministry of life, effective and profitable. There are certain imperfections which must be remedied, before "this ministry" can answer the high purposes of which it is capable: Having had

a pretty fair opportunity of becoming acquainted with the regulations, practices and feelings of various societies, in Massachusetts, New-Hampshire, and Maine, I think myself qualified to judge as accurately of this matter, as laymen in general. And let it be remarked, that, I attribute the errors, which I shall attempt to expose, to the most innocent of all causes that are manifestly injurious in their effects.

One leading error in the calculations of a newly organized Society, is, a determination to employ some popular and long experienced preacher or none. People run of a notion, that their prosperity depends altogether on the number that happens to countenance some of their first meetings; than which, nothing could be more incorrect. There is something, it is true, peculiarly gratifying to the pride and ambition of religious associations, to see multitudes thronging the place of worship, and then, as the saying is, to "have the ministerial work done up in proper style." But the question is, whether it is good policy, to be set on having an old, popular preacher, a few sabbaths, rather than to employ a man of good acquirements, though of less experience and celebrity, for a much longer time. By employing an older preacher at great expense, the funds are at once exhausted, and the society is left in disorder and inactivity; whereas, had a younger man been encouraged, a meeting might have been maintained twice or thrice as many Sabbaths, and, probably, much more to the benefit and increase of the society. What propriety is there, in engaging a person from a great distance, at an enormous expence, to preach a few Sabbaths, when there is not the least prospect of ever obtaining his constant services? The extra-excitement produced by such labors, are generally succeeded by a re-action highly unfavorable to the society, by preventing the usefulness of less eminent gifts; or rather, by leaving the people in a state of inactivity and languor. It never argues any thing in favor of our common cause, to hear of mighty movements, when the people of neighboring villages, turned out *en masse*, to hear the Rev. Mr. Famous, or Rev. Br. Pleaseall, and listened to a trim-my-course sermon, with all-devouring attention, exclaiming at the close, "It was the voice of a god and not of man." Such things among Universalists, answer to what are called "revivals," among the orthodox, methodists and free-willers. The effects of such preaching, are commonly as evanescent as they are dazzling. They are unlike the genuine, permanent increase of the gospel truth, which compared to the slow, silent growth of "mustard-seed and "an ear of corn," and not to the mushroom that comes to maturity in one night, and disappears in the morning.

Another error, not much less to be deprecated, is, that in some instances, young Preachers are employed for a certain num-

ber of Sabbaths, but it is a part of the engagement that they shall exchange, at least, one day of four, with some aged or popular minister. What, let me ask, brethren, can be more disheartening and discouraging to a young man of talents? Such things at the outset, paralyze the energies of his soul. He cannot come before his employers, with any degree of confidence, or hope of usefulness. He sees himself undervalued at the very beginning; and can never act himself, under such circumstances.

It is no uncommon thing to hear people inquire of their preacher, how long it will be before the time will arrive for the *exchange* to take place; and excuse themselves for having neglected public worship, by saying the distance is too great to the Meeting-house, for them often to attend, unless they can have an opportunity of hearing "some of our great guns!" Are not such things as *wounding* to the feelings of a young minister, whose soul is alive to the interests of religion, as they are *inexcusable* in those who broach them? How can it be expected that the "striplings of our Israel" will ever rise to eminence, if their youthful exertions are thus treated with contempt? An exchange of ministerial services is proper, and, if prudently brought about, may be highly useful. But when *exchanges* take place to gratify a few religious idlers and to call out the members of a society, that would otherwise neglect the house of worship, and this too, under such circumstances as to wound and discourage the heart of a youthful preacher, over whom the game is played, they are not only useless, but extremely *hurtful* in their general tendency. Such improprieties, brethren, cannot be too cautiously avoided.

The next error which I shall mention, is the expectation of many, that, because they have a new minister, they shall therefore hear a new sermon, or a sermon abounding with new and original ideas. This mistake cannot be too palpably marked, as it is one of almost universal recognition. I was present at a meeting, a short time since, at which a senior preacher delivered a discourse before one of his young brethren, who had been his pupil in theology. His discourse was good, to be sure, but of the commonplace character, without even an attempt at originality. He spake in a positive, declamatory style, on the "Love of God, the death of Christ, and the salvation of the world." No sooner was the audience dismissed, than a general *hum-buz* commenced, and a louder *chit-chat* followed, in commendation of the sermon. Some of them pronounced it "the greatest piece of work," they ever heard—others said, "it ought to be printed"—and not a few that "if they could hear such preaching they would subscribe five times as much as they had, and go to meeting every Sabbath:" and all this, mind you, in the presence and hearing of a most worthy and promising young man,

whom the society had employed, for a few Sabbaths, for a scanty recompense. What think you, gentle reader, must have been his feelings on witnessing the extravagant compliments which were paid to his senior brother, for a common-place, every-day discourse? Could he stand before that audience, or the moiety of it which might see fit to attend worship on the succeeding Sabbath, (for this was Friday evening,) and speak with any confidence, energy, or hope of being useful? Must he not have been aware that, however richly his sermon might be interspersed with original arguments, it would appear "nothing worth" in the eyes of those, who were accustomed to estimate a performance, according to the age, reputation and popularity of the preacher, and not by analyzing its real merits?

But it is a fact, which, in my opinion will be obvious to all candid and capable observers, that a visiting minister is much more likely to dwell on familiar and well understood points of doctrine, than one who is steadily laboring in the society. Hence, if I wished to attend meeting from motives of curiosity, I would by all means, hear the minister of the parish. He is under a sort of necessity, from the circumstances of his situation, to bring from his treasury, something *new* as well as old. Whereas it is not so with a stranger. He can be heard with every expression of attention and deference, which is requisite to enkindle his zeal and animation, while repeating an old discourse, which has been preached in twenty different places.

These improprieties are not exhibited for the contemptible purpose of pointing out moles in a brother's eye; nor to answer mere personal ends, as I am neither a young preacher, nor the father of such an one. No, dear brethren, my object is of an higher, nobler character. It is to remind all *whom it may concern*, that great encouragement should be given to those young *Elishas* in the vineyard, on whom the burthen of labor must soon devolve, as the *Elijahs* are called hence. It is to induce a constant attendance on public worship, and not expect to build up a society by occasional meetings, rousing sermons, and moonlight revivals. Our cause is to be permanently established by a regular ministry, regular attendance, regular attention and a regular life and conversation. May God add his blessing, for the Redeemer's sake. Amen.

DR. CLARK'S OPINION OF PHARAOH.

"The whole procedure was graciously calculated to do endless good to both nations. The Israelites must be satisfied that they had the true God for their protector: and thus their faith was strengthened. The Egyptians must see that their gods could do nothing against the God of Israel, and their dependence on them must be necessarily shaken. These great ends could not have been

answered, had Pharaoh at once consented to let the people go. This consideration alone, unravels the mystery, and explains every thing.—Let it be observed that, there is nothing spoken here of the eternal state of the Egyptian King; nor does any thing in the whole of the subsequent account authorize us to believe, that God hardened his heart against the influence of his own grace, that he might occasion him to sin, that his justice might consign him to hell! This would be such an act of flagrant injustice, as we could scarcely attribute to the worst of men. He who leads another into an offence, that he may have a fairer pretence to punish him for it; or brings him into such circumstances, that he cannot avoid committing a capital crime, and then hangs him for it, is surely the most execrable of mortals. What then should we make of the God of justice and mercy, should we attribute to him a decree, the date of which is lost in eternity, by which he has determined to cut off from the possibility of salvation, millions and millions of unborn souls, and leave them under a necessity of sinning, by actually hardening their hearts against the influences of his own grace and spirit, that he may, on the pretext of justice, consign them to endless perdition? Whatever may be pretended in behalf of such unqualified opinions, it must be evident to all who are not deeply prejudiced, that neither the justice nor the sovereignty of God can be magnified by them."

ROASTING A JEW—"For the good of the Church of Spain! The following are the particulars of the late horrible sacrifice in Spain, extracted from a private letter, received at Paris from Madrid. The brotherhood of "saint Hermenda" took the road to Valencia followed by numbers of associates, to sacrifice the unfortunate Hebrew. All the thieves, smugglers, and assassins, surrounded the "pile," carrying the banners of the inquisition and saint Dominique, preceded by monks singing psalms of David. Between them was placed the unfortunate victim, who was clad in a smock frock, upon which was pasted various devils, having on his head a pasteboard cap, decorated with flames of fire. He was escorted by Dominican friars, who complimented him upon the occasion of his being about to be burned for the salvation of his soul: they embraced him. The wretched man having been gagged and tied down, the torch was applied, and the torturers surrounded the pile, singing hymns to drown his cries.

APPAREL.

Excess in apparel is a costly folly. The mere trimmings of the vain world would clothe all the naked one. Choose your clothes by your own eyes, and not another's; the more plain and simple, the better. Let

them be formed neatly but not fantastically; for use and decency, and not for pride and vanity; if you are clean and warm it is sufficient. More than these rob the poor and please the wanton. It is said of the true church, the king's daughter is all glorious within: let our care therefore be of our minds more than our bodies, if we would be of her communion. Meekness and modesty are the rich and beautiful attire of the soul. The plainer the dress, the more perspicuously and splendidly their beauty shines.

Reflections on the Transitory State of Man.

A beauteous sky to-day is seen,
A canopy of clouds to-morrow,
And shorter oft the space between
Scenes of joy and scenes of sorrow.

Soft pass the rays of sportive youth,
The pleasing dream so fair and fleeting,
So like the brilliant summer's sun,
Behind the western hills retreating.

Then age in twilight gray appears,
Approaching death, so dread and dreary,
The end of joy, and end of fears,
A pleasing solace to the weary.

Then, what is life?—a shadow vain!
A moment seen, and fled forever,
A myst'ry you cannot explain,
A thread the passing breeze can sever.

Take then a retrospective view,
And let it on thy mind impress,
This shortly will remain to you,—
"A green grave and forgetfulness."

He that treats us at first sight, like a friend of twenty years standing, will, very probably, at the end of twenty years, treat us as a stranger, if we have any important services to request of him.

MARRIED,

In this town, 6th inst. by Rev. Mr. Tobey, Mr. John C. Richmond, to Miss Louisa Jenks, daughter of Mr. Benjamin Jenks.

On the 5th inst. by Rev. Dr. Edes, Mr. Solomon Ingraham, to Miss Peddy Sweet, daughter of Mr. Gideon Sweet.

On Sunday evening last, by Rev. Mr. Wilson, Mr. Simeon Staples, to Miss Sarah M. Ball, both of this town.

On Monday evening last, by Rev. Mr. Wilson, Mr. Shubael Kelly, to Miss Relief Harris, both of this town.

DIED,

In this town, on Saturday evening last, William Henry, son of Mr. John Brown, in the 4th year of his age.

On the 8th inst. Mr. Wm. Bogle, a native of England, aged about 40.

In Pawtucket, on Saturday last, Abby Harris, daughter of Samuel Greene, Esq. aged 11 months.

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At 110 1-2 Westminster-street,
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NOTICE.

The subscriber once more takes the liberty to call upon all those indebted to him for the former series of the Telescope, to make immediate payment. Subscribers at a distance who send money by mail, are requested to put it in as few bills as possible, as double and treble postage frequently takes off nearly all the profits.

B. CRANSTON.

MISS ANN PAGE

Respectfully informs the parents of young children of both sexes in and near High-st. west side, that she intends opening a School in the house of Capt. James Graves, on Monday, Dec. 4. Having for the last eight years exclusively devoted her attention to the instruction of youth, she feels competent to teach the following branches, viz. reading, writing, English grammar, geography and history, plain sewing and fine needle work. The exertions of friends for obtaining an adequate number of scholars will be gratefully acknowledged.

Refer to Samuel Dexter, Esq. Wm. P. Greene, Rev. David Pickering, Wm. Aplin, Esq. and Samuel W. Wheeler.

Providence, Nov. 25, 1826.

JUSTICES' BLANKS,

Printed on good paper, and well pressed, for sale at this office.